

uiaail dix` - 'a wlg wnr d zncw

zhpaxCminkg ixag :zmj ixag xwi-aezkautgixag ~vrj! zhw WTA

(i-i:ai zI dw) :cg d dxxd EpYp zFRqE iV EA mirEhp zFxrjUrKEr

I. .d sc zekxa` xnb - all of tanach was already given at ipiq xd.

A. Proofs:

1. dax zeny - 'eke dt epyi xy` z` teaches that xece xec l ka ze` apzdl oicizr mi` iadpy dn ipiq xdn el aw
2. "ik` l n cia`d xac" and not ik` l n inia, teaching ipiq xdn ecia d` eap dzid xak.
3. `iap ediryi says "ip` my dzeid zrn" which means iziid my ipiqa dxez dpzpy zrn z` fd d` eapd izl awe.

B. Question. ak sc mixcp` xnb - 'qe dxez iyneg dyng` l` mdl ozip` l l` xyi e` hg` l nl` cal a ryedi - sounds that we only got extra nevi'im as we continued to sin?

1. This gemara can't be taken at face value because:
 - a. Of course all the mussar in Navi came because we sinned?
 - b. There are nevuos that aren't mussar for sin?
2. Answer: the gemara is along lines of dk sc dvia that oifry iptn l` xyil dxez dpzip dni od. Torah breaks zefr. "e` hg` l nl`" means the lbr, not sins through the generations. The chutzpah we picked up with that dxiar needs more torah to break it.

II. Still difficult because:

A. Additional questions.

1. t"ray dxez is really zel nr i"r gk yizn, not azkay dxez?
2. zI dw yxcn says k"ep mdl ozip mel ke ... dxez iyneg dyng` l` oixew eid` l l` xyi ekf el i` aeh xky odil r lawl ick zewcve zevn oiyere dxezae oda mirbi eidiy` l`. The words zevn" "zewcve don't seem to relate to zefr l y egk zyzn?
3. Medrash says torah was fixf zeidl j ixv g"z j k miheyiw cka zhywzn dl k dn ,ezl kk mixtq c"ka - why only a mkg cinl z and not anybody who reads mikra?
4. Was every g"z prior to completing the canon incomplete?

B. Purpose of j"p. Not primarily for the timely mussar...

1. there were plenty of ryil` e edil` inia mi` iap whose prophecies weren't written
2. ci sc dl ibn - dazkp` l zexecl dkxvp` l ye azkil ozip zexecl dkxvedy d` eap lk.
3. Every passuk has depth beyond the surface.
 - a. d` t inl yexi - oirbi mz` oi` y dni wix` ed mkn` ed wix m` e mkn` ed wix xac` l ik ea mirbi mz` yk mkiig` ed izni` mkiig` ed ik .dxeza.
 - b. dax ziy` xa - ick md oiheit ixac exn` i` l y ick xcqk` l y l` ipc xtq azkp ikd meyn w"dexa exn` y l kd erciy. If true of Daniel in kesuvim and Aramaic, certainly rest of j"p.
 - c. don't be fooled by what seems like disorganized language, syntax etc. l yn of artist who can draw a perfect human being, but the external perfection comes because he can't put life into it. Human authors can write beautifully but there is no depth. God writes in a way that doesn't seem as beautiful but is full of life.

III. Anomalies in wording - both to learn oiprk` l ye oiprk.

A. Defining terms.

1. oiprk - zeyxc on topic of that parsha.
 - a. often with multiple layers of meaning - the uniqueness of w"dex allows for this.
 - b.
2. oiprk` l y - zeyxc with no clear link to the parsha
 - a. gq sc oiyeciw we learn from "xengd mr dt mkl eay" that gp ipaa oiqtetz oiyeciwi oi`



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b. fl sc migqt - we learn from "cg` xepza mkngr miyp xyr et`e" that dt`p epi`y mgl dlngn xehte mgl diny`l cg` xepza.

c. from nach also:

i. 'eke xedh mi dn ,mi al a dip` jxc xn`py dxedh`idy dpitql oipn"

ii. ek sc dbibg - lk seq`ie`xw xn`c l "aix`n"dpn zexdh d l r oipn`p l kd l bxd zrya mixag aezkd o`yr mixag cg`yi`k xird l`l`xyi yi`

iii. h sc zekxa - oicinz aixwd el i`k ezia jeza g"z gx`nd g"aix` "cinz epil r xaer"

B. This explains a couple of things:

1. f sc dl ibn - azkil dpzip dl ibn i`zwe lgn. Tosafos asks: of course you can write it - it is assur to read it dt lra?! Maybe arguing whether it was like d`eap ixac that were never canonized because they only had meaning for their generation and we only write it to fulfill mitzvah of reading or whether it can be darshened like any jpz xtq.
2. Machlokes how to understand el awe eniw. ezhiyl l`eny that azkil ozip`l says eniw dhnl el awy dn dl rnl which relates to Purim story, but Rava who holds azkil ozip says `ziixe`l dax`rcen o`kn which ostensibly has nothing to do with the sefer.

IV. Adorned with 24 books. What does it mean that mixtq c"ka fixz zeidl jixv g"z?

- A. Not just know what they say but to plumb their depths. Just like a dlk can just hold her jewelry in a box - it would demonstrate total ignorance about how to use it. Similarly g"z has to show that he can learn mussar and middos from Tanach.
- B. Just as not all jewelry has same value for people, not all g"z can appreciate Tanach on same level.
- C. A woman who isn't a dlk that wears oiheyiw ck is likely a dpef. Similarly an ux`d mr with j"pz ixtq is likely an qxewit`. (he shouldn't delve deeply, just read it).
- D. Primarily a dlk brings in `ipecp. The jewelry just gives extra og. Similarly, the bread and butter of a g"z is miwqete q"y but mussar and middos give zeixad ipira og.
 1. This is fulfillment of zekxa`xnb - eia`ixy`exn`iy i"r ad`zn y"y`diy`d z`zad`e dxez ecnl y eaxe.

V. Tanach hinted in torah.

- A. Sources to demonstrate this idea.
 1. h sc ziprz - `ziixe`a ifinx`l c iaezka`aizkc icin`ki` in xn`e dnznwe i"x aizi
 2. `yp dax yxcn - dxeza dyn efnx`l y k"epa aezk xac j l oi`y jcnl l
 3. gl sc`nei - ?olpn`ziixe`a !aizk`xw`d ?dkxal wicv xkfc n"dpn
 4. laegd wxt - gemara shows all sorts of mussar from torah
- B. Who can find it? Only people of high spiritual caliber are refined enough to find these messages in torah.
 1. This explains ryedi 'qe dxez iy neg dyng`l`mdl ozip`l l`xyi e`hg`lnl` because had it not been for the lbr we would have been refined enough to find all of these messages
 2. Also explains Medrash Koheles - oiyere dxezae mda mirbi eidiy`l`j"p mdl ozi mel k aeh xky mdil r lawl ick zewcve zevn - purpose of Tanach is glean torah messages.
 3. Answers question of Ra'avad how all Tanach besides Ester can be batel l"zrl - what will happen to the teachings from the words? Answer - we will see it in chumash.

VI. Two ways to darshen - oiprk`l ye oiprk.



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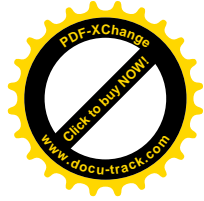
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- A. "d z` xi oiaz f` dpytgz mipenhnke sqkk dpywaz m` ".
 - 1. sqkk dpywaz means to mine the divrei torah from expected places
 - 2. dpytgz mipenhnke means finding gems elsewhere.
 - 3. Than we must organize them - jexr oglyk mdiptl mkxr - mdiptl miyz xy`. Also in cp sc oiaexir speakes of making it mdita dxecq.
- B. ediryi's mussar on how to be a mkg cinl z:
 - 1. l r ayeil htyn gexle enr x` yl dx` tz zxitvle iav zxhrl ze` av 'd didi `edd meia" "htynd - judges need special `inyc `zriq
 - 2. "dxry dngl n iaiyn dxeable" - Hashem gives special strength to fight torah wars.
 - 3. "erz xkyae eby oiaa dl ` mbe"
 - 4. "al gn il enb dreny oiai in z` e drc dxei in z` " - milk represents beprz. The people who deprive themselves of enjoyment will be able to teach
 - 5. "micyn iwizr" - those who withhold excessive bedroom pleasure
 - 6. "evl ev evl ev ik" - g"z needs to be familiar with both kinds of mitzvos - z"le dyr.
 - 7. "ewl ew ewl ew" - there are two kinds of midos - ew is a measuring stick:
 - a. oda zyxcpx dxexdy zecn - carefully measured and applied.
 - b. zecn in ux` jxce xqen - use in measure at right times - "mkg al rci htyn zre"
 - 8. "my xirf my xirf" - halachos are scattered - need to collect and arrange
 - 9. "dfd mrd l` xaci zyg` oeyl aedty ibrl a ik" - Hashem speaks in vague terms
 - 10. "dgepnd z` f mdil ` xn` xy` " - menucha is torah
 - 11. "sirl egipd" - the torah only gives menuchah if you exhaust yourself with zel nr.
 - a. hv sc oixcdpq - el zln er dxezd dxeza lnr ytp - el dl nr lnr ytp
 - b. k sc oiaexir - c"ndial odil r airrne mikyny ina o` ven dz` ina - axerk zexegy.
 - 12. "drbxnd z` fe" - menucha of torah comes from knowing that the torah is the basis or your hard work and pain.
 - a. similar to Medrash Tehilim: lnr l mc` idxy epcnl z j zxezne epxqiz xy` mc` ixy` " dgepn z` xwp dfae ytpd zrbxn z` fe "dxeza el nry mc` ixy` e clei
 - 13. "reny `ea` `le" - the chachamim will not listen to minimize enjoyment and work hard
 - 14. "my xirf my xirf ewl ew ewl ew evl ev 'd xac mdl dide" - all mitzvos and midos will be disorganized
 - 15. "eckl pe eywepe exaype xeg` el yke ekl i ornl" - people who try to pasken will mess up

VII. Vague language of torah.

- A. "utg ixac `evnl zldw ywa" - utg ixac means what you are looking for. He found it amongst "zleqt" which is defined as topics not of immediate interest.
- B. "xyei aezke" - also found teachings in expected areas that were oipr eze` n.
- C. "zn` ixac".
 - 1. He clearly doesn't just mean that torah is true and not false because dxezd zel rn are for il yn, not zldw! Also it is obvious to believing Jews that torah is true.
 - 2. Rather, he is explaining why the language of torah is vague and difficult to the point that you need to find utg ixac out of context along with xyei azk in context. It is because torah is zn` ixac:
 - a. we say epikeza rhp ml er iige zn` zxez epl ozp xy` - if Hashem gave it of course it is



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zn` ! What are we adding to the description?

- b. dxezd l r o"anx explains d"awd l y eizeny dxezd l ky zn` l y dl aw epl yi cer. (this is what c sc zekxa` xnb means ux` e miny mda e` xapy zeize` sxvl l` l va did rcei). This means that the world was created with torah.
- c. dx f dcear` xnb says dxeza wqere ayei d"awd mei l y zepey` x zery 'b - what's He doing? Also relates this to "ecqg 'd devi mnei" - what is the cqg of learning torah? It refers to Hashem ziy` xa dyrn cinz mei l ka eaha ycg n with the words of torah which is the ultimate chessed.
 - i. ynyd zgz ycg l k oi` but with Hashem recreating the world there is plenty new ynyd l rn.
- D. ipa z` iryrye evx` laza zwgyn zr l ka eipt l zwgyn mei mei mireyry did` e oen` el v` did` e" "mc` .
 - 1. Questions on the passuk:
 - a. why double language?
 - b. first says mireyry before zwgyn, then flips the order
 - 2. Answer. Hashem's running the world has has two elements:
 - a. mystical - combination of letters to create the world - mireyry
 - b. practical - 'd zgbyda ypere xky i"r ml erd zbdpd - this is zwgyn.
 - 3. Which comes first depends on whose perspective.
 - a. Hashem first creates (mireyry) and then runs the world (zwgyn)
 - b. we need to do straightforward learning first wgy n and then appreciate hidden elements of zeny itexiv (mireyry)
- E. When we say torah is zn` we mean to say that though there are parts that seem trivial, all of it is really important and deep. "ybl t dzid rpnze" is just as valuable as l` xyi rny" "cg` 'd epiwl` 'd. All of torah is d"awd l y zeny itexiv and zn` d"awd l y enzeg
 - 1. zn` represents the three letters that are beginning, end and middle of alphabet.
 - 2. Koheles said to find utg ixac and xyei aekz because zn` ixac demands such study. That is why torah is written in such a vague style.

VIII. Next step - minkg ixac. "zeteq` il ra mirehp zexnqnke zepeaxck minkg ixac"

- A. There are two types of dxex il ecb:
 - 1. In depth learners who find new d` xed.
 - 2. mitq` n who gather and organize information
 - a. `iapd ediryi - my xirfe my xirf` di` l y
 - b. cp sc oiaexir - mdita dniy xn` py mdita dxecq` dzy cr oipn
 - c. d"t mil wy inl yexi - ,enexzi` l dyng zexetq zexetq dxezd eyry` l` mixteq l"z dn serd zl apa mixac bi ,dxeza zezixk el ,odizexv zexeh t miyp eh ,dl ga mialigy mipin 'd` ` xqg mirax` zek` l n zea` ,oiwifp zea` drax` ,xedhd - all are collections of halachos that are all over the place.
- B. Divrei Chachamim come in two forms.
 - 1. zepeaxck - straightens out the cow to go - torah teaches how to find hora'ah in torah
 - 2. mirehp zexnqnk - arranged in neat rows for easy counting like plants.
 - a. says mirehp and not mixecq - because numbers in torah are much more useful than just the ability to count in - causes you to remember details (if you only remember four and there are supposed to be five you'll think about it). That is



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mirehp which shoot out roots on bottom and leaves on top.

- 3. Times of mi`pz - after Shlomo's time, in Chazal, we find both types of g"z.
 - a. r"x was both and that is why he is called mel a xve`. The Medrash says in p"xc` - da gipn mixery `vn da gipn ming`vn uegl`vie ezteu l hpy l ret l dnc r"x dnl l k dyre r"x dyr j k 'ek r"ta mixery r"ta ming xxan ezial qpkpy oek 'ek da gipn oinqek zerah zerah dxzd. He found his own piskei halacha and then organized it too.
 - b. He taught his talmidim according to their own strengths:
 - i. dcedi 'x got mipdk xzez and y"x got ichtq which are detailed analysis passuk by passuk but not organized.
 - ii. xi`n 'x got dpyn ixcq that were collected and organized
- 4. Times of gemara. We also find both kinds of g"z:
 - a. the gemara is detailed analysis, but not terribly well organized
 - b. authors of zephw 'qne mixteq 'qn were very organized.
- 5. Times of Rishonim.
 - a. 'qezd il ra were detailed analysis sugya by sugya
 - b. m"anxe s"ix b"da zezli`y were mitq`n

IX. Multiple messages of single passuk.

A. Three questions on passuk:

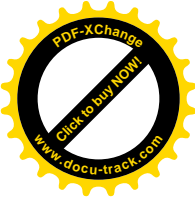
- 1. Why is zepeaxc plural?
- 2. Why say zexnqn, just compare to a rehpmxk?
- 3. If each phrase relates to different kind of chacham it should have said minkg ixac "mirehp zexnqnk zeteq` il ra ,zepeaxck. By sandwiching both styles with the two types of rabbis, it implies you can put the coma anywhere and both types of learning apply to both groups? (see `q sc n"a for similar derasha)

B. cl sc oixcdpq - `l` mze` oipen oi` l` edn ze` xwn ipyn` mrh mipy exn` i"xn` "x dipin` ra` mrh oi` e minrh dnkl` vei` `xwn eprny ef mizy miwl` xac zg` w` c lia` xn` n"dpn` cg` `xwn s` zevevip dnkl wl gzn df yihd dn rl q uveti yihdke` pz i"x iac ze` xwn dnkn minrh dnkl` vei.

- 1. Most ironic gemara ever! We have two sources for the idea that the same idea can't come from two places?!

C. Really two applications of this rule:

- 1. Various chachamim can have different lessons from same pesukim but really agree with each other. A single chacham can learn mutlipe things from one passuk.
 - a. proof - `k sc oiaexir says zekl d ly mil z il z uewe uew l k l r yexcl yiy cnl n
 - b. this is zepeaxck minkg ixac in the plural because plural horaos derived.
- 2. Sometimes chachamim disagree how to darshen and one is rejected. Lest you think the rejected opinion is rejected from torah entirely, rlq uveti yihdke, it spreads and catches somewhere else, sometimes falls harmlessly and disappears, sometimes lights up a little way, and sometimes lights an entirely different torch:
 - a. sometimes the idea is rejected from torah entirely (not even dxex cenl z zevn meiw to learn it) such as:
 - i. zipenr` le ipenr was final, rejecting the other psak from torah entirely.
 - ii. r sc migqt - oac h"n ax xn` e gqt enk zay dgec ci zbibgy epae i"a i` zxec l l"q !yextpe ewip i` yextc` nrh op` e` "x xn` e 'ek i` zxec



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iii. 'f sc dx f dclear - several matters are xn` p` l e xacd rwzyp.

b. sometimes it isn't rejected entirely and can apply elsewhere.

i. relying on wgcd zrya cigi zrc

ii. even when can't ever rely on it (like y"a) it sheds light on other opinions like first sugya in q"y where `x's opinion of dpey` x dxeny` is rejected but still teaches concept of zexnyn 'b and helps clarify opinion of minkg because maybe they also hold daiky onf but disagree when it is

iii. this is what koheles means by mirehp zexnqnk. zexnqn are the parts that don't have any fruit. Not all branches of the plant give fruit, but many are still useful. Some can grow leaves that help provide shade, others can be grafted with other trees...

X. Two applications of zeteq` ixac even though it seems that they don't contribute much:

A. We learn from what was omitted - why only 15 odizexv zexhet miyp and not yi` zy` zxv yi` zy` `id ix d eil ry znd l y eig` l ueg j hib f"d xne` y...

B. Sometimes the wording used by the zeteq` il ra reveals how they understood a sugya.

1. The words of chachamim don't need such careful analysis because they are *trying* to explain the depth of the sugya, but zeteq` il ra are trying to organize, so to understand their dpad of a sugya you need to pay very careful attention (e.g. the Rif will explain carefully when it is a sugya that he tries to be yxtn, otherwise he is very short with the words he uses).

2. This is double expression of mirehp zexnqnk. zexnqn represents organization and seder. mirehp represents ability to gorw and expand from what is there.

XI. Both are important.

A. Koheles then emphasizes that both of these styles come cg` drexn. p"xc zea` e dbibg` xnb g"it - md miig miwl` ixac mle k'ek oixzn el` e oixqe` el` oixdhn el` e oi` nhn el` y t"r`.

B. Examples of both styles through the generations:

1. Tannaim were zeteq` il ra, and the gemara is written in style of minkg.

a. This is the meaning of `wic inp oizipzn because every word of zeteq` il ra needs to be weighed.

2. s"ix zeZli` y b"da were zeteq` il ra. The m"anxe o"anx understood the nuances of their language very well. We aren't as good at understanding the Geonim so we need to line up their comments side by side to look for differences (similar to Rosh in Nidda that even those who aren't experts in mc ze` xn can tell the color by comparison)

a. Mashal - somebody (Geonim) who has fruits (torah) can't just leave them because they will rot (massive amounts of material could never have been preserved), so he dries them and they become very small (style of writing of Geonim). Somebody who comes to eat them later, if he has really good teeth (Rambam Ramban) he can eat them. Somebody with weak teeth (acharonim) needs to bring wood and water and cook them

b. This explains this sefer! We can't read the Sheiltos and understand it. Only after working through Rashi, Tosafos etc. and seeing how everybody else understands the sugya can we appreciate what oE` bi` g` 'x meant.

XII. Final words.

A. All agree how great the zeZli` y is but we don't even read the Rif, let alone the



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zezli`y. The purpose of this book is to bring out an understanding of a great sq`n.

B. Medrash in `yp zyxt - eipira`di l`xyiay ohw itn xac mc` rny m`y xne` dz` oipn ipz itn rneyk`le meid mkz` devn ikp` xy` izevn l` ernyz rny m` dide l`z mkg itn rneyk dinl zI dxt d z` oiekn ef oaxc dn zepeaxck minkg ixac xn` py minkg itn rneyk`l` mkg`l` minkg itn rneyk`le mewnd zrcl mc` l y ezrc mippekn dxex ixac jk ml erl miig` iadl rneyk l`e`ebe il dtq` xn` py oixcdpq`l` zeteq` oi`e zeteq` il ra xn` py oixcdpq itn rneyk xne`e`ebe enr ryn mler ini xekfie xn` py drexn epzp xn` py dyn itn rneyk l`` oixcdpq itn` xwp d"awde cg` drexn epzp xn` py d"awd itn`l` dyn itn rneyk`le drex did`ebe dyne .cg` 'd xn` py cg` dpif` d l`xyi drex xn` py drex

1. Questions:

- a. why so many steps? just say it is like hearing from Hashem!
- b. Why is it okay to get torah from a kattan? Aren't the Jews criticized for saying to Moshe zeyrl zxac xy` xacd aeh? They should have said e` j nn cenl l d`p inn !?dil r zxrhvpy j nn`l` j cinl zn.

2. Difference between hearing same teachings from a kattan or from a gadol:

- a. Moshe couldn't have learned all of torah in such a short time - Medrash says Hashem taught him mil lk from which he was able to derive everything. A kattan only has that dreny, not all the mil lk to figure it out.
- b. Medrash in Shir Hashirim says that hearing from Hashem directly it would never be forgotten because it is from an eternal source.

3. This explains Medrash in Shir Hashirim - exny f`r dyn xrhvpy "rl qd iebga izpei" zahdk dahd`"g,w"ae`c` xa` iig exac xy` l k eaihd d"awd l`"e rnye dz` axw l`xyi zxhwd zahdk dahd`"ge ,zexpd.

- a. If somebody could learn without forgetting they'd only learn for a couple of years and there would be no ameilus.
- b. Hashem says it is better that they not get the torah directly from him because it is like zexpd zahd where you consistently need to refill the oil (forgetfulness) and like zxhwd zahd where the better ground up it is the more you can appreciate the aroma (more zel nr will make for better torah) - zinny ina`l` zniiwzn z"c oi` odil r envr.

4. Answers:

- a. getting torah from a kattan can be helpful in ameilus to fully understand. Koheles tells us to appreciate that
- b. depending on how much work you put into it, you can make it as if you heard it from somebody greater (different levels depending on what you put into it)
- c. we listen even to a kattan - like miicxb ipy.

C. Sheiltos are important. Even if you know shas we grab every bit of torah. dn aexl ebcie mrh enrh`l y enk oe`nva dze` oil awn dl rnl n zg` dth zcxey oiek mina mil cb el l d mibcd eze` mil awn od z"dn ycg xac oirney mdy oiek dxeza mina oil cb l`xyi od j k oedinin min .odinin z"c erny`l y enk oe`nva.

- 1. If you refuse to learn it because its not gemara that is gexd zeqbe zehy
- 2. thank you to son and son in law